COMFORT AFTER CALAMITY

By:
Mufti Muhammad Shafi Sahib
رحمه الله

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بسم الله الرحمن الرحيم

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Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s

ض	d
ط	t
ظ	z
ع	à, í, ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

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Introduction

All praises are due to Allāh who has made comfort after every distress and ease after every difficulty. Had He not showered His mercy upon His servants, their consequence would have been destruction. Peace and salutations be showered upon the best of creation, Muhammad ﷺ who guided mankind to both the bounties, namely patience and gratitude. And peace and blessings be showered upon his family and his companions who were guided to the best of speech in both adversity and prosperity.

The world is a place of constant changes. No condition of it remains constant. Sometimes it is morning and sometimes it is evening. Sometimes there is moonlight and sometimes there is darkness. Sometimes the day is short while sometimes the night is short. Sometimes there is drought and sometimes there is famine. A poet says,

O Anīs, no one has lived in one way
One sees the rising of the sun as well as the afternoon.

It is difficult to even encompass all the changing conditions that affect one individual. Every person experiences a time when his joy and ecstasy knows no bounds. At that time he cannot imagine, even forgetfully, that this condition of his can change into grief and sorrow. Similarly, a wealthy person, no matter how affluent he is, experiences such a time when he forgets all the comforts of the world. He begins to wonder whether there is any cure for the calamity. The reality of the situation is just as an Arabian sage has mentioned,

فرح وحزن مرة   لا الحزن دام ولا السرور

Joy and sorrow is for a little while
Neither does grief last for long nor happiness.

The couplet of Hāfiz also expresses the same sentiments:

The days of grief will no more remain.
It was not like this and it will not remain like this as well.

Another poet says,

A king placed a crown embellished with jewels on his head in the morning,
After the evening salāh, I saw it under his head.

Asma'ī, a famous Arab historian, once went to the court of Hārūn Ar-Rashīd and said, "O Amīrul Mu'minīn, I want to render a stanza to you which contains advice for man. Write it down. If you do not have anything to write on, then write it on your belt at least. The stanza is this:

عش موسرا إن شئت أو معسرا
لا بد في الدنيا من الهمّ

Live as a wealthy person or a pauper
Grief in this world is a must.

The rise and fall of nations of this world is not only limited to the incidents penned down in the pages of history. If one ponders, the entire creation around each

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and every atom is a silent lesson of man's temporary condition.

Every new condition is a voice of the unseen
There are thousands of secrets in every change.

Man lives in this world and regards it to be his personal possession. He should ponder that fifty to sixty years ago, who did it belong to? Where is the owner today? What happened to his claim of ownership? Mutanabbī has very beautifully expressed this sentiment,

تملكها الآتي تملك سالب
وفارقها الماضي فراق سليب

The person coming to this world owns it like one who has snatched another's property
The one leaving the world, leaves the world like one who has been robbed.

In short, the changing conditions of calamities and problems are not specific with the poor and destitute. Every person that comes into this world has to experience these conditions which are subject to Allāh's predestination.

Every atom of time is bound to predestination
This is the interpretation of the dream of life.

What should a person do before and after a calamity? This is an issue which has perplexed great intellectuals. The intelligence is deficient in solving this complication.

However, Islamic teachings and the exemplary example of Nabi ﷺ raise man up to such a high and protected stage which does not allow worry and anxiety to come near him. With regards to the effects, it can be said that calamities do not affect him. In fact, any calamity increases the peace and tranquillity of his heart.

Today, the Muslims of all places in general and the Muslims of India in particular are experiencing tremendous trials and tribulations. Every person is in worry and grief and each person is trying to solve the problem in his own way. But alas, the more one tries to rectify the situation, the worse it becomes.

Due to this situation, I thought of focussing the attention of Muslims towards the most beneficial and tested cure presented by the wisest of men, Rasūlullāh ﷺ. In reality, this can be the only cure for all illnesses and calamities.

In this regard, the scholars have written many books with the name of "Comfort after Calamity". From amongst them, one is written by Imām Abū Bakr Abdullāh Ibn Abī Ad-Dunyā (282 A.H.). This book is concise as well as reliable due to the author's credibility. I have therefore decided to translate it with explanatory notes. The title of the translation is *"sâhibul kalâm fi masâibul ayyâm"* and *"musîbat ke ba'd râhat"*. May Allāh accept it and make it beneficial for the Muslims. From Him alone do we seek assistance in every place and time.

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بسم الله الرحمن الرحيم

Narration No. 1

Hadrat Àlī reports that Rasūlullāh ﷺ said, "At the time of a calamity, to wait for the mercy of Allāh ﷻ to remove that calamity is an act of worship and Allāh ﷻ is content with a little action of a person who is content with a little sustenance." [1]

Narration No. 2

Àbdullāh Ibn Mas'ūd ﵁ states that Rasūlullāh ﷺ said, "Ask Allāh of His bounty because Allāh likes this. The best act of worship (after the obligations) is to wait for prosperity after adversity (at the actual time of the adversity)."

Narration No. 3

Abū Sa'īd ﵁ reports that Nabī ﷺ said, "There is no better and more encompassing favour granted to man than patience."

Patience is such an act that by means of it, adversity also

[1] Imâm Abûbakr Ibn Abîd Dunyâ *rahimahullâh* has recorded all the âhâdith that are found in this book with his own *sanad* (chain of narrators). As there was no need to write the sanad for the layman, I did not include it in the translation. (Muftî Shafî' *rahimahullâh*)

changes to comfort. Whoever is blessed with the favour of patience, besides achieving tremendous rewards in the hereafter, he will never be worried and troubled in this world.

Narration No. 4

Abū Ad-Dardā ﵁ was asked the meaning of the verse,

كل يوم هو في شأن

He replied that the different conditions of Allāh ﷻ is that whenever He desires, He forgives sins. He removes calamities. He raises a nation and debases another.

Narration No. 5.

Àbdullāh Ibn Àbbās ﵁ reports that once he was sitting behind Nabī ﷺ on a conveyance. Suddenly Rasūlullāh ﷺ said, "When you seek help, seek it from Allāh. This has already been decreed and noted down. By the oath of that being in whose hand is my life, if the entire creation endeavours to grant you benefit which has not been decreed by Allāh, they will never have the ability to do so. If the entire creation tries to harm you against the decree of Allāh, they will be unable to do so."

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Narration No. 6

Sahl Ibn Sa'd As-Sā'dī ﷺ says that Rasūlullāh ﷺ told Àbdullāh Ibn Àbbās ﷺ,
"O youngster, do you want me to render you some words of beneficial advice?"
Àbdullāh Ibn Àbbās ﷺ replied in the affirmative. So Rasūlullāh ﷺ said, "Protect the commands of Allāh and He will protect you. Remember Allāh and you will find Him always before you at the time of a calamity. (That is, His assistance will always be with you.) When you ask, ask of Allāh. When you seek assistance, seek it from Allāh. Whatever condition affects a person has been preordained. (Nothing can go against it.) If the entire creation wants to harm you whereas it has not been decreed so, they will never be able to harm you. If you can, then remain engrossed in the obedience of Allāh with truthfulness and sincerity. If you cannot do this, then remember that there is abundant virtue in being patient at the time of adversity. Understand that the help of Allāh is with patience, comfort is with calamity and adversity with prosperity."

Seeking Forgiveness Excessively is a Good Cure for Poverty and Calamities

Narration No. 7

Àbdullāh Ibn Àbbās ﷺ narrates that Rasūlullāh ﷺ said, "Whoever seeks forgiveness abundantly, Allāh will grant him salvation from every form of grief, relief from every calamity and sustenance one cannot imagine."

Narration No. 8

Abū Dhar ﷺ reports that Rasūlullāh ﷺ used to recite the verse,

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب
ومن يتوكل علي الله فهو حسبه

"Whoever fears Allāh, Allāh will make an exit for him from every calamity and grant him sustenance from where he cannot imagine. Whoever places his trust in Allāh, Allāh is sufficient for him."

Then he used to say, "O Abū Dhar, if all the people had to practice on this verse, it would suffice them."

Narration No. 9

Abū Úbaydah ﷺ states that a person came to Nabī ﷺ and said, "O Messenger of Allāh, a certain tribe has robbed me. They have taken all my camels and my son." Nabī ﷺ said, "At this time, the whole family of Muhammnmad ﷺ does not even have one *mudd*[2] of food. Ask your need of Allāh. The man returned home. His wife asked him what reply Rasūlullāh ﷺ gave. He narrated the episode. His wife said that he (Rasūlullāh ﷺ) has taught very well. (He supplicated according to the teaching of Rasūlullāh ﷺ). Within a short while, by the grace of Allāh, he found his camels and his son. He went to Nabī ﷺ and informed

[2] A dry measure.

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him what had happened. Rasūlullāh ﷺ delivered a sermon in which he said that at the time of every calamity, a person should turn towards Allāh. One should ask Him of every need. Thereafter he recited the verse,

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب

ومن يتوكل علي الله فهو حسبه

"Whoever fears Allāh, Allāh will make an exit for him from every calamity and grant him sustenance from where he cannot imagine. Whoever places his trust in Allāh, Allāh is sufficient for him."

'*Lā howla wa lā qūwata*' is the Cure for 99 Calamities

Narration No. 10

Abū Hurairah ﷺ states that Rasūlullāh ﷺ said, "'*Lā howla wa lā qūwata illā billāh*' is a cure for 99 ailments of which worry is the least."

Reciting (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ) removes grief and worry and a further 98 ailments.

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Narration No. 11

Hadrat Hasan ﷺ states that the moments of calamity are a recompense for the moments of sin.

Narration No. 12

Abū Mijlaz states that Úmar ﷺ said, "I do not know the condition I spent the morning in, whether it is good or bad because I do not know whether a good condition is better for me or an undesirable condition."

This is an indication to the verse of the Qur'ān in which it is mentioned that sometimes a person likes something and desires it but in reality, the consequence of that thing is harmful and disastrous for him. Similarly, a person regards something as a problem for himself whereas it is good for him.

Ibrāhīm Nakha'ī states that if there is no good for us in our disliked things, then there can be no good in the desirable things as well.

Ārif Rūmī has mentioned this in a poem of his.

Regard whispering as love in this path,
And regard joy as a calamity.
If your aim is completed according to your desire,
Be thankful, for being unsuccessful is not the aim of the beloved.

Narration No. 13

Mansūr Ibn Àbdir Rahmān states that once he was sitting in the company of Hasan ﷺ when a person told him (Mansūr) to ask Hasan ﷺ the tafsīr (explanation) of the verse:

وما أصاب من مصيبة في الأرض ولا في السماء إلا في كتاب من قبل أن نبرأها

"Whatever calamity occurs on earth or in the sky, is already recorded in the Preserved Tablet before We even create it."

Hasan ﷺ replied, "Glory be to Allāh, can anyone have doubt in the fact that whatever calamity afflicts him on earth or in the sky was already recorded in the preserved tablet before his creation?"

Narration No. 14

Hasan ﷺ states that Nabī ﷺ said, "Insert your nafs (self) into the thoughts of the world and then remove it by means of patience. Whatever defects you find in your self, they should prevent you from backbiting against people."

The merit of man is to remain steadfast on piety by means of patience in spite of being engrossed in secular thoughts. When he sees a fault in himself, the least is that he does not indulge in ascribing such a fault to others. This does not however mean that if a person is involved

in some wrong, he should not advise others to refrain from it.

Some Benefits of لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ *'Lā howla wa lā qūwata'*

Narration No. 15

Abul Khair Ishāq states that when the Muslims attacked Persia during the era of Úmar ﷺ, the Persian General, Azdmehr, came with an army of 80 elephants to combat the Muslims. The Muslim army was about to be dispersed after seeing the order and arrangement of the elephant army. The leader of the Muslim army, Muhammad Ibn Qāsim *rahmatullāhi alaih*, became worried. He tried different tactics but nothing worked. Finally, he recited,

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ)

'Lā howla wa lā qūwata illā billāhil alīyil azīm' loudly a few times. Allāh ﷻ made this statement a fortress for the Muslims. The elephants which were ferociously attacking the Muslims, suddenly stopped in their tracks. Allāh thrust severe heat and thirst upon them. They became anxious and began running towards the water. The elephant handlers endeavoured to stop them using all the methods at their disposal but they failed.

At that time the Muslim army advanced and attacked. They were eventually victorious.

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Narration No. 16

When Hubaib Ibn Muslim *rahmatullāhi alaih* used to face the enemy, he loved to recite,

'Lā howla wa lā qūwata'.

Once he besieged a fort and recited, *'Lā howla wa lā qūwata'.* The Roman enemy left the fort and fled. When the Muslims recited, *'Lā howla wa lā qūwata',* the walls of the fort cracked and the Muslim army entered the fort.

Narration No. 17

Khālid Ibn Rāfi said that Rasūlullāh ﷺ told Àbdullāh Ibn Mas'ūd ؓ not to be too concerned. Whatever is predestined will happen. Whatever sustenance is destined for one, one will receive it.

Narration No. 18

Sufyān Ibn Úyaynah *rahmatullāhi alaih* says that once Muhammad Ibn Àlī *rahmatullāhi alaih* passed Muhammad Ibn Munkadir *rahmatullāhi alaih* and found him sad. He asked him the reason for his sadness. He replied that due to his debts, he was in anxiety. Muhammad Ibn Àlī *rahmatullāhi alaih* asked him if he was supplicating to pay off his debts. Muhammad Ibn Munkadir *rahmatullāhi alaih* replied in the affirmative.

Muhammad Ibn Àlī *rahmatullāhi alaih* remarked that a person receives blessings in every need of his in which he supplicates to Allāh ﷻ, no matter what the need is.

Narration No. 19

Sufyān Ibn Úyaynah *rahmatullāhi alaih* states that the condition a person dislikes is better for him than the condition which he likes because an adverse condition encourages him to turn towards supplicating to Allāh while a favourable condition makes him negligent.

Narration No. 20

Dāwūd ؑ used to recite,

سُبْحَانَ مُسْتَخْرِجَ الدُّعَاءِ بِالْبَلَاءِ سُبْحَانَ مُسْتَخْرِجَ الشُّكْرِ بِالرَّخَاءِ

"Allāh is most pure who makes man supplicate by afflicting him with trials and tests and who grants him comfort and thereby affords him the opportunity to be grateful."

Narration No. 21

Kardūs Ibn Àmr who was a scholar of the previous scriptures, states that Allāh ﷻ revealed in some of the previous books that sometimes Allāh involves an

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accepted servant of His in some difficulty so that he becomes humble and begs. Allāh then listens to his supplication.

Narration No. 22

Bishr Ibn Bashār Mujāsh'ī *rahmatullāhi alaih* who was a well-known devout worshipper, says that he asked a worshipper for some advice. He replied that wherever divine fate takes you, live there patiently. Your heart will be at ease due to this and your grief will be decreased. Never be dissatisfied with fate otherwise Allāh's wrath will descend upon you in such a way that you won't even know.

Narration No. 23

Àbdullāh Ibn Mas'ūd ✽ says that Nabī ✽ said, "Whoever has a need and presents it before the people, his need will not be fulfilled. However, if he presents the need before Allāh, either Allāh will soon fulfil his need or if his life is complete, Allāh will grant him comfort by taking his life away."

Narration No. 24

Ìmrān Ibn Husain ✽ states that Rasūlullāh ✽ said, "Whoever reposes his trust in Allāh and does not rely on people, Allāh ✽ fulfils all his needs and grants him unlimited sustenance while the person who merely places

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his trust in the people without relying on Allāh, Allāh will hand him over to them."

Narration No. 25

Abū Hurairah ✽ states that Nabī ✽ said, "Always ask Allāh for goodness. Endeavour to obtain the moments of Allāh's mercy because He has many moments of mercy. Allāh makes whoever He wants successful. Supplicate to Allāh to conceal your defects and grant you salvation from fear and danger."

Narration No. 26

Malik Ibn Dīnār uttered the following statement prior to his demise, "The bounties of Allāh are so close to calamities that comfort follows a calamity and a calamity follows comfort. Very shortly, both the conditions of comfort and calamity finishes."

Narration No. 27

Àbdullāh Ibn Mas'ūd ✽ states that if adversity has to enter a hole also, then most certainly, prosperity and ease will also follow it into that same hole. Then he said that Allāh says,

فإن مع العسر يسرا إن مع العسر يسرا

"Undoubtedly, with hardship there is ease. Undoubtedly,

with hardship there is ease."

Narration No. 27

Úmar ﷺ wrote a letter to Abū Úbaidah ﷺ stating that when a person is afflicted by a problem, Allāh ﷻ grants him ease and comfort after that. Undoubtedly, one hardship cannot overpower two comforts. Allāh states,

إصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون

"Be patient yourself and encourage others to be also patient. Protect the borders and fear Allāh. Perhaps you may attain success."

Narration No. 29

Yazīd Raqqāshī *rahmatullāhi alaih* says that he heard Anas Ibn Mālik ﷺ saying that when Yūnus ﷺ was in the belly of the whale, he supplicated to Allāh with the following words,

اَللّٰهُمَّ لَا اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

"O Allāh, there is no deity besides you. Glory be to you. I was of the oppressors."

This duā immediately reached the Throne of Allāh. The angels said, "O Allāh, this is a weak voice and it is recognizable. It is surprisingly hailing from a far off

land." Allāh ﷻ asked them if they did not recognize the voice. The angels asked, "O Master, who is this?" Allāh ﷻ replied that it was His servant, Yūnus ﷺ. The angels said, "Your servant Yūnus is the one whose accepted actions and accepted duās are always reaching the court of Allāh. During the times of good health and comfort, he used to remember and obey You. Now at the time of hardship, have mercy on him. Grant him relief from calamity."

Allāh commanded the whale to expel Yūnus ﷺ on dry land which it did.

Abū Hurairah ﷺ said that Allāh ordered a marrow plant to germinate there. (This is the most suitable food for a weak person). In the morning and evening, a mountain goat used to come to him and he would milk it and drink the milk. (In this way he regained his strength.)

Narration No. 30

Sa'd Ibn Abī Waqqās ﷺ states that once they were sitting with Nabī ﷺ when he asked, "Must I inform you of something that if you read it, every calamity and problem which affects man will be removed?"
The Sahābah ﷺ said, "Yes, most certainly tell us."
Nabī ﷺ said, "It is the supplication of Dhun Nūn, Yūnus ﷺ, namely,

لَا اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

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Narration No. 31

Yūnus Ibn Maisarah Ibn Jalīs *rahmatullāhi alaih* said that when Yūnus was in the depths of the dark ocean (in the whale's belly), then Qārūn (who was sunk into the ground by Allāh due to his ingratitude) met him and said, "O Yūnus, if you repent, you will find Allāh at the first step of your repentance."
Yūnus replied, "When you know this and believe in it, why did you yourself not repent?" He said, "My repentance was handed over to my cousin and he does not accept repentance."

Narration No. 32

Sa'īd Ibn Hasan *rahmatullāhi alaih* says that when Yūnus was swallowed by a whale, he thought his death was imminent. But then he moved his legs and realized that there was life in his limbs. On seeing this, he immediately stood up to perform salāh according to his normal habit. In his supplication, he also said that, "O Allāh! In order to worship you I have made such a place (belly of the whale) a Musjid that no one else has ever done." Sa'īd Ibn Jubair states that the word 'musabbihīn' in the verse,

لولا انه كان من المسبحين

refers to performing salāh (مصلّين) and this statement confirms the above-mentioned incident.

Narration No. 33

Àbdullāh Ibn Mas'ūd states that when the whale swallowed Yūnus and took him into the depths of the ocean, he heard the pebbles hymning the praises of Allāh in the bed of the sea. At that time he was covered in three darknesses: (1) the darkness of the whale's belly, (2) the darkness of the night and (3) the darkness of the ocean's depth. He then supplicated thus,

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

"There is no deity besides you. Glory be to you. I was of the oppressors."

With the blessing of this du'ā, Allāh saved him and made him reach the shore of the ocean. Due to the heat of the whale's belly, his body had become like a chicken whose feathers had been removed.

Narration No. 34

Yahyā Ibn Sālim *rahmatullāhi alaih* narrates that one day the angel of death sought permission from Allāh to meet Ya'qūb. When permission was given, he went to meet him. Ya'qūb said, "By the oath of that being who created you, tell me whether you have removed the soul of Yūsuf or not?" The angel of death replied in the negative. He then said, "I will tell you such words, due to the blessings of which, you will be granted whatever you ask Allāh." Ya'qūb requested him to tell him those words. The angel said, "Read the following words and

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then supplicate:

يَا ذَا الْمَعْرُوْفِ الَّذِيْ لاَ يَنْقَطِعُ أَبَدًا وَلاَ يُحْصِيْهِ غَيْرُهُ

"O the Pure Being whose favours never cease and no one besides Him can count His favours."

The narrator states that he recited these words and supplicated and the morning had not yet dawned when a person came with the glad tidings of Yūsuf's qamīs.[3]

Narration No. 35

A person of Kūfa narrated that Jibrīl عليه السلام went to Yūsuf عليه السلام in the prison. Yūsuf عليه السلام asked him how he happened to come there. Jibrīl عليه السلام replied, "You are the one that caused me to come here. Recite these words and supplicate. As a result Allāh will grant you requital from imprisonment. The words are:

أَللّٰهُمَّ يَا شَاهِدًا غَيْرَ غَائِبٍ وَيَا قَرِيْبًا غَيْرَ بَعِيْدٍ وَيَا غَالِبًا غَيْرَ مَغْلُوْبٍ إِجْعَلْ لِيْ مِنْ أَمْرِيْ فَرَجًا وَمَخْرَجًا وَارْزُقْنِيْ مِنْ حَيْثُ لاَ أَحْتَسِبُ

"O Allāh, the One who is always present in every place, who is never absent anywhere, the One who is in close proximity everywhere and is not far anywhere, the One

[3] kurtah.

who is always overpowering and is never overpowered, grant me freedom and release in my matter and grant me sustenance from such a place where I cannot imagine."

Narration No. 36

Ibrāhīm Ibn Khallād Azdī *rahmatullāhi alaih* says that one day Jibrīl عليه السلام went to Ya'qūb عليه السلام who complained about his grief and sorrow. Jibrīl عليه السلام said, "I will show you such a du'ā by means of which Allāh will remove your problem." He then told him to read the following du'ā:

يَا مَنْ لاَ يَعْلَمُ كَيْفَ هُوَ إِلاَّ هُوَ وَ يَا مَنْ لاَ يَبْلُغُ قُدْرَتَهُ غَيْرُهُ فَرِّجْ عَنِّيْ

"O the Being besides whom no one can understand His reality and O the One whose power is such that no one can reach it besides Him, remove my problem."

He had just completed this du'ā when a person came to announce the good news of his acquittal.

Narration No. 37

Mu'tamir Ibn Sulaimān *rahmatullāhi alaih* says that a person met Ya'qūb عليه السلام and asked him why he did not find him happy as he always used to be. He replied that his grief was due to his old age and excessive worries. Then a person met him and told him about the following

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du'ā whose blessing removes all problems and grief.

أَللّٰهُمَّ اجْعَلْ لِيْ مِنْ كُلِّ مَا أَهَمَّنِيْ وَكَرَبَنِيْ مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِيْ فَرَجًا وَمَخْرَجًا وَاغْفِرْ لِيْ ذُنُوْبِيْ وَثَبِّتْ رَجَائَكَ فِيْ قَلْبِيْ وَاقْطَعْهُ عَمَّنْ سِوَاكَ حَتّٰى لَا يَكُوْنَ لِيْ رَجَاءٌ إِلَّا إِيَّاكَ

"O Allāh, grant me freedom and release from every concern and problem whether it is of this world or the hereafter and forgive my sins and fortify Your hope in my heart and sever the hopes of others from me until I do not have hope in anyone besides You."

Narration No. 38

Hasan *rahmatullāhi alaih* says that if anyone was to be saved from problems in this world, the family of Ya'qūb was the most entitled to it. However, the series of problems and worries affected him for eighty years.

Narration No. 39

Ghālib Ibn Qattān *rahmatullāhi alaih* states that when the period of imprisonment of Yūsuf was prolonged and his distress increased, his clothes became dirty and his hair became dusty and the prison warders treated him poorly, he supplicated to Allāh in the following manner,

أَللّٰهُمَّ أَشْكُوْ إِلَيْكَ مَا لَقِيْتُ مِنْ وُدِّيْ وَ عَدُوِّيْ أَمَّا وُدِّيْ

فَبَاعُوْنِيْ وَأَخَذُوْا ثَمَنِيْ وَأَمَّا عَدُوِّيْ فَسَجَنَنِيْ أَللّٰهُمَّ فَاجْعَلْ لِيْ فَرَجًا وَمَخْرَجًا

"O Allāh, I complain to you about the treatment meted out to me from my loved ones and my enemy. As for my loved ones, they sold me and took my payment. As for my enemy, he imprisoned me. O Allāh, grant me release and an exit."

Allāh immediately granted him freedom from the prison.

Narration No. 40

Jibrīl went to Ya'qūb and said, "O Ya'qūb, supplicate humbly to Allāh." He asked how must he do it? Jibrīl taught him the following words,

يَا كَثِيْرَ الْخَيْرِ وَيَا دَائِمَ الْمَعْرُوْفِ

"O the One who grants excessive good and O the One who gives abundant virtue."

It was revealed to Ya'qūb that he called out to Allāh with such words that even if his two sons were dead, Allāh would have resurrected them.

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Narration No. 41

Àbdullāh Ibn Àbbās ﷺ narrates that Rasūlullāh ﷺ said, "The words which grant salvation from problems are:

لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيْمُ الْكَرِيْمُ لاَ إِلَهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيْمُ لاَ إِلَهَ إِلاَّ اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ

"There is no deity besides Allāh, the forebearant, the noble. There is no deity besides Allāh, the exalted and great. There is no deity besides Allāh, the lord of the skies and the lord of the great throne."

Narration No. 42

Qāsim Ibn Àbdur-Rahmān *ra<u>h</u>matullāhi alaih* narrates from Àbdullāh ﷺ that when Rasūlullāh ﷺ was afflicted by any calamity, he used to read the following words,

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

"O the one who is alive, O the one who is eternal, I seek assistance by means of Your mercy."

Narration No. 43

Àbdur-Rahmān Ibn Abī Bakrah narrates from his father that Nabī ﷺ said the du'ā of an afflicted person should be,

اَللّٰهُمَّ رَحْمَتَكَ أَرْجُوْ فَلاَ تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ شَأْنَ الدُّنْيَا وَالْآخِرَةِ فِيْ عَفْوٍ مِنْكَ وَعَافِيَةٍ لاَ إِلَهَ إِلاَّ أَنْتَ

"O Allāh, I have hope in Your mercy only. Do not hand me over to my self for even one moment. Correct all my work, whether of this world or the hereafter with Your forgiveness and safety. There is no god besides You."

Narration No. 44

Àlī ﷺ states that Nabī ﷺ taught him that whenever any problem afflicts him, he should recite,

لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ وَتَبَارَكَ اللهُ رَبُّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ

"There is no deity besides Allāh, the forbearant, the noble. Glory to Allāh. Allāh is blessed, the lord of the great throne and all praises are due to Allāh, lord of the worlds."

Narration No. 45

Àsmā Bint Úmais ﷺ said that she heard Rasūlullāh ﷺ saying, "The person who is afflicted by any calamity and he recites these words, Allāh most certainly removes his difficulty."

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اَللّٰهُ اَللّٰهُ رَبِّيْ لاَ شَرِيْكَ لَهُ

"Allāh, Allāh is my lord. He has no partner."

Narration No. 46

Àbdullāh Ibn Mas'ūd ﷺ says that Nabī ﷺ said that the Muslim who is afflicted by a concern or worry and he recites these words, Allāh will remove his worry. The words are:

اَللّٰهُمَّ إِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِيْ فِيْ يَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَائُكَ أَسْئَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِيْ كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيْمَ رَبِيْعَ قَلْبِيْ وَجَلاَءَ حُزْنِيْ وَذَهَابَ هَمِّيْ

"O Allāh, I am Your slave and the son of Your male and female slave. My forehead is in Your hand. Your command has been ordained with regards to me. Your decree is just regarding me. I ask You with every name that You have named Yourself by or You have revealed in Your book or You have taught any of Your creation or You have taken exclusively for Yourself according to the hidden knowledge that You possess to make the Qur'ān the spring of my heart, the departure of my grief and the ceasing of my worry."

Narration No. 48

Hajjāj Ibn Yūsuf imprisoned a person and gave the order that he be presented before him the next day. The man said that he was lying on his face out of grief when suddenly a voice from the corner of the house took his name and addressed him. The man asked the voice who it was and what was he saying. The voice replied that he should supplicate to Allāh with the following words,

يَا مَنْ لاَ يَعْلَمُ كَيْفَ هُوَ إِلاَّ هُوَ يَا مَنْ لاَ يَعْرِفُ قُدْرَتَهُ إِلاَّ هُوَ فَرِّجْ عَنِّيْ مَا أَنَا فِيْهِ

"O the Being besides whom no one can understand His reality and O the One whose power no one knows besides Him, remove the problem I am experiencing."

The man had hardly completed these words when all of a sudden all his shackles and yokes opened and fell down. All the doors of the prison were open. When he reached home, he found the main door of the courtyard also open. All the soldiers and guards were sleeping. When he left that place, he found himself in a Musjid in the city of Wāsit from where he hailed.

Narration No. 49

When Ibrāhīm Taymī *rahmatullāhi alaih* entered the jail of Hajjāj Ibn Yūsuf, he found a group all shackled in one chain. When they stood up, they all stood up together and when they sat down, they all sat down together. Ibrāhīm

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Taymī *rahmatullāhi alaih* said, "O the nation that was tested at the time of the bounties of Allāh and is experiencing the favour of Allāh during a calamity also, Allāh found you worthy of testing, therefore He has put you to test. Regard Him as the master and be patient. The people asked Ibrāhīm Taymī *rahmatullāhi alaih* who he was. He replied, "I am the one who is also in danger of being punished with the same punishment that is afflicting you." The prisoners heard this advice of Ibrāhīm Taymī *rahmatullāhi alaih* and said they will be patient. Now they did not like being released from the jail.

Narration No. 50

Abū Sa'īd Baqqāl *rahmatullāhi alaih* said that he was imprisoned in an extremely narrow and dark dungeon of Hajjāj Ibn Yūsuf called 'Dīmās'. With them was Ibrāhīm Taymī *rahmatullāhi alaih*. Abū Sa'īd *rahmatullāhi alaih* asked him for what crime he was imprisoned. He replied, "For nothing except that I perform extra salāh and fasts. I was accused of being from the Khawārij sect."

They continued conversing till the evening when another person was admitted to the prison. They asked him the reason for his imprisonment and his episode. He replied, "By Allāh, I do not know for what crime I have been imprisoned. Perhaps they accused me of being from the Khawārij whereas I don't know the sect nor do I like it. Nor do I like the people of this sect. Thereafter he requested for some water to perform wudū. After performing wudū, he performed four raka'āt of salāh and

then supplicated thus,

اَللّٰهُمَّ إِنَّكَ تَعْلَمُ أَنِّيْ عَلَي إِسَاءَتِيْ وَظُلْمِيْ وَإِسْرَافِيْ إِنِّيْ لَمْ أَجْعَلْ لَكَ وَلَدًا وَلاَ نِدًّا وَلاَ صَاحِبَةً وَلاَ كُفُرًا فَإِنْ تُعَذِّبْ فَعَبْدُكَ وَإِنْ تَغْفِرْ فَإِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ يَا مَنْ لاَ يَغْلِطُهُ الْمَسَائِلُ وَيَا مَنْ لاَ يَشْغُلُهُ سَمْعٌ عَنْ سَمْعٍ وَ يَا مَنْ لاَ يُبْرِمُهُ الْحَاجُّ الْمُصْلِحُوْنَ أَنْ تَجْعَلَ فِيْ سَاعَتِيْ هَذِهِ فَرَجًا وَمَخْرَجًا مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لاَ أَحْتَسِبُ وَمِنْ حَيْثُ أَعْلَمُ وَ مِنْ حَيْثُ لاَ أَعْلَمُ وَ مِنْ حَيْثُ أَرْجُوْ وَ مِنْ حَيْثُ لاَ أَرْجُوْ وَخُذْ لِيْ بِقَلْبِ عَبْدِكَ الْحَجَّاجِ وَسَمْعِهِ وَ بَصَرِهِ وَلِسَانِهِ وَيَدِهِ وَرِجْلِهِ حَتَّي تُخْرِجَنِيْ فِيْ سَاعَتِيْ هَذِهِ فَإِنَّ قَلْبَهُ وَنَاصِيَتَهُ فِيْ يَدِكَ أَيْ رَبِّ أَيْ رَبِّ

"O Allāh, verily You know that in spite of having wronged, oppressed and exceeded the limits, I have not ascribed any children nor any partners nor any wife nor any equal to You. If you punish, then I am Your slave and if You forgive me, then You are powerful and wise. O Allāh, I ask You, the One who does not confuse issues and the One who is not disturbed by listening and the One who is not wearied by disputers and those who reform. Grant me in this hour of mine, ease and relief from where I can expect and from where I do not expect, from where I know and from where I do not know, from where I hope and from where I have no hope. Take retribution on my

behalf from Your slave Hajjāj, from his hearing, his sight, his tongue, his hand and his feet until You release me at this time because his heart and forehead are in Your hand, O my Lord, O my Lord."

He continued supplicating in this manner until suddenly a person knocked at the door of the prison. He called out the prisoner's name asking him to come forward. The man immediately stood up and at the time of leaving the prison, he told the others that if Allāh granted him acquittal, he would supplicate in the same manner for them and if something else happened, that is, he was killed, then Allāh will gather all of them in His mercy.

The following day they received the news that the man was released that very moment.

Narration No. 51

When Ibrāhīm Taymī *rahmatullāhi alaih* was imprisoned by Hajjāj, the people asked him why he did not supplicate to Allāh to release him from prison. He replied that he was feeling ashamed that he should ask for the removal of something for which he was receiving tremendous rewards.

Comment
This was a special condition in which pondering over the great rewards made the calamity seem delightful.

Grief changes to comfort when the aim is great
The eye of the wolf steals glances around a flock of sheep.

What grief does your standing in front of us have?
Come inside, O brother.

This is an exception and in normal circumstances, it is a *masnūn* act that one should seek relief from all calamities.

Narration No. 52

An oppressor dug a hole and imprisoned a person in it by covering it with a rock. In this condition, the victim was inspired divinely to supplicate as follows:

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ سُبْحَانَ اللهِ وَبِحَمْدِه

"Glory to Allāh, the sanctified king. Glory to Allāh and praise be to Him."

When he supplicated, he automatically came out of the hole.

Narration No. 53

A Roman Christian priest was brought to the Muslim Khalīfah, Sulaimān Ibn Àbdil Malik. The latter ordered that he be imprisoned. One day, the prison warder locked the cell at night as he would normally do and came out. In the morning when he went to the cell, he found it empty.

After several months, the governor of the border wrote a

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letter to the Khalīfah telling him that the Christian priest whom they had previously arrested was found near the governor's house. Sulaimān Ibn Àbdil Malik summoned the warder and questioned him as to what happened. The warder asked the Khalīfah that if his life was safe, he would correctly explain the whole incident. The Khalīfah agreed. The Khalīfah asked him what the prisoner used to do and what he used to read. He replied that the prisoner used to read the following du'ā:

يَا مَنْ يَكْتَفِيْ مِنْ خَلْقِهِ جَمِيْعًا وَلاَ يَكْتَفِيْ مِنْهُ أَحَدٌ مِنْ خَلْقِهِ
يَا أَحَدَ مَنْ لاَ أَحَدَ لَهُ إِنْقَطَعَ الرَّجَاءُ إِلاَّ مِنْكَ أَغِثْنِيْ أَغِثْنِيْ

"O the Being who is sufficient for the entire creation and no creation can be sufficient for him. O the Helper of the helpless, all hopes have been dashed except from You. You alone grant me refuge. You alone grant me refuge."

Sulaimān Ibn Àbdil Malik said that he was rescued due to these very words.

Narration No. 54

Hajjāj Ibn Yūsuf sent some of his officers to arrest a man and he took an oath that if he captured the man, he would execute him. The man was arrested. When he was brought in front, he recited some words. Hajjāj immediately released him. The people asked him what he had recited. He said he recited the du'ā,

يَا عَزِيْزُ يَا حَمِيْدُ يَا ذَا الْعَرْشِ الْمَجِيْدُ إِصْرِفْ عَنِّيْ شَرَّ كُلِّ
جَبَّارٍ عَنِيْدٍ

"O Mighty One, O Praiseworthy One, O the Glorious Owner of the throne, remove every evil from me of an obstinate oppressor."

Narration No. 55

Úmar Ibn Abū As-Sarāyā *rahmatullāhi alaih* says that he used to attack Rome on his own. One day he was sleeping. Suddenly a Roman came to his head side. He shook him up. Úmar woke up. The Roman said, "O Arab, combat me either by archery, with a spear or by wrestling." Úmar replied that archery and fighting with a spear does not last for long so that the brave one can be distinguished. However, he was prepared to wrestle. Immediately on hearing this, the Roman attacked him and floored him. Then he sat on Úmar's chest. He asked the latter to tell him in which way he should kill him. Úmar remembered Allāh ﷻ at that time. He said,

أَشْهَدُ أَنَّ كُلَّ مَعْبُوْدٍ دُوْنَ عَرْشِكَ اِلَي قَرَارِ الْأَرْضِيْنَ بَاطِلٌ
غَيْرَ وَجْهِكَ الْكَرِيْمِ قَدْ تَرَي مَا أَنَا فِيْهِ فَفَرِّجْ عَنِّيْ

"O Allāh, I testify that all deities besides You from Your throne till the depths of the earth are all false. You are witnessing my calamity. Grant me safety from it."

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Úmar fell unconscious at that time. When he regained consciousness, he saw the Roman lying dead next to him.

Ishāq Ibn Bint Dāwūd *rahmatullāhi alaih* says that he tried the du'ā and told the people about it. It proved to be extremely beneficial. This du'ā depicts total sincerity.

Narration No. 56

Ismā'īl Ibn Abī Fudaik *rahmatullāhi alaih* says that Rasūlullāh ﷺ said, "When I am in any difficulty, Jibrīl ﷺ comes and tells me to read the du'ā,

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَالْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا

"I have placed my trust in that Being who is alive and death does not overtake Him. All praises are due to Allāh who has not taken children, nor any partner in His kingdom. He does not have any helper out of helplessness. Exalt Him excessively."

Narration No. 57

Muhammad Ibn Àlī *rahmatullāhi alaih* states that Nabī ﷺ taught Hadrat Àlī ﷺ a du'ā which he used to read at the time of difficulties and problems. Hadrat Àlī ﷺ then taught this du'ā to his children. The du'ā is,

يَا كَائِنَ قَبْلَ كُلِّ شَيْءٍ وَيَكُوْنُ قَبْلَ كُلِّ شَيْءٍ وَ كَائِنٌ بَعْدَ كُلِّ شَيْءٍ إِفْعَلْ لِيْ كَذَا وَكَذَا

"O the One who was present before everything and the Creator of everything and the One who will remain after everything, fulfil my so and so need. (At this point, mention the need one has.)

Narration No. 58

A person went to Hasan Ibn Àlī ﷺ and requested him to intercede on his behalf to his father, Àlī ﷺ. Hasan said that Àlī ﷺ was at that time in such a place where he normally sits during grief and distress.

The man said, "Take me close to that place so that I can hear his speech."
When he went close to that place, he heard Àlī ﷺ saying,

كهيعص يَا نُوْرُ يَا قُدُّوْسُ يَا حَيُّ يَا رَحْمَانُ

He uttered these words three times and then said,

اغفر لي الذنوب التي تحل النقم

Forgive those sins of mine which cause calamities.

واغفر لي الذنوب التي تغير النعم

Forgive those sins of mine which change bounties into

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calamities.

واغفر لي الذنوب التي تورث الندم

Forgive those sins of mine which cause regret.

واغفر لي الذنوب التي تحبس القسم

Forgive those sins of mine which withhold good fortune.

واغفر لي الذنوب التي تهتك العصم

Forgive those sins of mine which violate innocence.

واغفر لي الذنوب التي تنــزل البلاء

Forgive those sins of mine which cause calamities to descend.

واغفر لي الذنوب التي تعجل الفناء

Forgive those sins of mine which hastily cause destruction.

واغفر لي الذنوب التي تديل الأعداء

Forgive those sins of mine which give victory to the enemies.

واغفر لي الذنوب التي تقطع الرجاء

Forgive those sins of mine which destroy hopes.

واغفر لي الذنوب التي ترد الدعاء

Forgive those sins of mine which repel du'ās.

واغفر لي الذنوب التي تمسك غيث السماء

Forgive those sins of mine which withhold rain.

واغفر لي الذنوب التي تظلم الهواء

Forgive those sins of mine which darken the winds.

واغفر لي الذنوب التي تكشف الغطاء

Forgive those sins of mine which cause disgrace.

Narration No. 59

The Khalīfah Walīd Ibn Àbdil Malik wrote a letter to Úthmān Ibn Hibbān Al-Muzanī to search for Hasan Ibn Hasan *rahmatullāhi alaih* and lash him a hundred lashes. He was told to also make him stand one day in front of the people. The Khalīfah felt that he (Hasan) would probably be killed by him one day. Úthmān Ibn Hibbān called for him. When he was presented, there was a large crowd of enemies. Àlī Ibn Husain ﷺ stood up and told him to read these words of salvation. Allāh would prove his innocence. The words are,

لَا إِلَهَ إِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ

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السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Hasan recited these words. When Úthmān's gaze fell on him, he said, "This seems like the face of an innocent man. Someone has falsely accused him. Release him. I will write to the king about his innocence because those present know the conditions which the absent ones do not know."

Narration No. 60

Hadrat Tā'ūs *rahmatullāhi alaih* says that one day he was in the Hatīm of the Ka'bah when Àlī Ibn Husain ؓ entered. Hadrat Tā'ūs *rahmatullāhi alaih* says, "I told myself that this is a great bounty. Here is a pious man from the family of the prophet. I will listen to his du'ā."

He began performing salāh and prostrated. I placed my ear closer and heard him saying,

عُبَيْدُكَ بِفِنَائِكَ مِسْكِيْنُكَ بِفِنَائِكَ فَقِيْرُكَ بِفِنَائِكَ سَائِلُكَ بِفِنَائِكَ

"Your insignificant slave is present in Your court. Your destitute one is present in Your court. Your needy one is present in Your court. Your beggar is present in Your court."

Narration No. 61

When Mūsā ؑ went to Fir'oun, he supplicated with the following words. Nabī ﷺ made the same du'ā during the battle of Hunain. This is the du'ā of every person in distress.

كُنْتَ وَتَكُوْنُ وَأَنْتَ حَيٌّ لَا تَمُوْتُ تَنَامُ الْعُيُوْنُ وَتَنْكَدِرُ النُّجُوْمُ وَأَنْتَ حَيٌّ قَيُّوْمٌ وَلَاتَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ يَا حَيُّ يَا قَيُّوْمُ

"You were and You will always be. You are the One who is alive and will not die. The eyes sleep and the stars lose their light. You are alive and everlasting. Neither does slumber overtake You nor sleep, O the One who is alive and eternal."

Narration No. 62

A person narrates that once a man from the offspring of the Sahābī, Anas Ibn Mālik ؓ was his guest. At the time of departing, he wanted to give the host a gift. The host refused to take it. He said he will teach him a du'ā which his grandfather Anas ؓ used to read. He said that whenever he read this du'ā, Allāh ﷻ removed all problems and calamities."

The dua is,

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أَللّٰهُمَّ إِنَّ ذُنُوْبِيْ لَمْ تَبْقَ لِيْ إِلاَّ وَجْهَ عَفْوِكَ وَقَدْ قَدَّمْتُ آلَةَ
الْحِرْمَانِ بَيْنَ يَدَيَّ فَأَنَا أَسْئَلُكَ بِمَا لاَ أَسْتَحِقُّهُ وَأَدْعُوْكَ بِمَا لاَ
أَسْتَوْجِبُهُ وَأَتَضَرَّعُ إِلَيْكَ بِمَا لاَ أَسْتَهِلُّهُ فَلَنْ يَخْفَي عَلَيْكَ
حَالِيْ وَإِنْ خَفِيَ عَلَي النَّاسِ كُنْهُ مَعْرِفَةِ أَمْرِيْ أَللّٰهُمَّ إِنْ كَانَ
رِزْقِيْ مِنَ السَّمَاءِ فَأَهْبِطْهُ وَإِنْ كَانَ فِي الْأَرْضِ فَأَظْهِرْهُ وَإِنْ
كَانَ بَعِيْدًا فَقَرِّبْهُ وَإِنْ كَانَ قَرِيْبًا فَيَسِّرْهُ وَإِنْ كَانَ قَلِيْلاً فَكَثِّرْهُ
وَبَارِكْ لِيْ فِيْهِ

"O Allāh, there is no hope for my sins except Your forgiveness. I have sent forth the provisions of my deprivation. I am asking You of something for which I am not entitled and I am supplicating for something I do not deserve. I humble myself to You for something I am not worthy of. No condition of mine remains concealed from You although the reality of my condition may be hidden from the people. O Allāh, if my sustenance is in the sky, then send it down. If it is on earth, reveal it. If it is at a distance, bring it into close proximity. If it is near, then make it easy. If it is less, then increase it and grant blessings in it."

Narration No. 63

One day Imām Sha'bī *rahmatullāhi alaih* was sitting by Ziyād. A person was arrested and brought before the latter. It seemed as if he was going to be executed.

However, the man silently recited this du'ā,

أَللّٰهُمَّ رَبَّ إِبْرَاهِيْمَ وَإِسْمَاعِيْلَ وَ إِسْحَاقَ وَيَعْقُوْبَ وَرَبَّ
جِبْرِيْلَ وَ مِيْكَائِيْلَ وَ إِسْرَافِيْلَ وَ مُنَزِّلَ التَّوْرَاةِ وَالْإِنْجِيْلِ وَ
الزَّبُوْرِ وَالْقُرْآنِ الْعَظِيْمِ إِدْرَأْ عَنِّيْ شَرَّ زِيَاد

"O Allāh, the Lord of Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and the Lord of Jibrīl, Mīkāil, Isrāfīl and the One who revealed the Torāh, Injīl, Zabūr and the Great Qur'ān, ward off the evil of Ziyād from me."

Narration No. 64

When the order was given to arrest Abū Ja'far Ismā'īl Ibn Umayah *rahmatullāhi alaih* , there was a wall on the road on which was written,

يَا وَلِيَّ نِعْمَتِيْ وَيَا صَاحِبِيْ فِيْ وَحْدَتِيْ وَعُدَّتِيْ فِيْ كَرْبَتِيْ

"O the Benefactor of my bounty, my companion during my solitude and my support during my anxiety."

Abū Ja'far *rahmatullāhi alaih* learnt these words and continued reading them until Allāh granted him freedom. Then he passed the wall and found nothing there. (Allāh had shown him this hidden writing in order to teach him.)

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Narration No. 65

Fadl Ibn Rabī' *rahmatullāhi alaih* narrates from his father, Rabī' *rahmatullāhi alaih* that the Khalīfah, Abū Ja'far Mansūr performed hajj during the year 147 A.H. Then he proceeded to Madīnah. He ordered Rabī' to send some policemen to arrest Ja'far Ibn Muhammad *rahmatullāhi alaih.* He said, "May Allāh destroy me if I do not kill him."

Rabī', the minister of Mansūr said that he procrastinated in the hope that Mansūr forgot the issue. However, the Khalīfah reminded him again. On the third occasion, when he became angry with Rabī', the latter told him that Ja'far Ibn Muhammad *rahmatullāhi alaih* was at the door. He requested that Ja'far be brought inside. When he entered, he greeted the Khalīfah saying,

السلام عليكم يا أمير المؤمنين ورحمة الله وبركاته

The Khalīfah replied, "O enemy of Allāh, may Allāh not keep you safe. You live in my kingdom and spread irreligiousness and corruption. May Allāh destroy me if I do not kill you."

Ja'far *rahmatullāhi alaih* said, "O Amīrul Mu'minīn, when Sulaimān ﷺ was granted the kingdom, he was grateful. When Ayyūb ﷺ was in difficulty, he was patient. When Yūsuf ﷺ was overpowered, he forgave. And you, O leader of the believers, are not detached from these conditions."

The Khalīfah heard this and sat down with his head lowered for a long while. Then he raised his head and

said, "Come to me. Now you are innocent in my view, trustworthy and harmless. O beloved one, may Allāh reward you among all the relatives." Then he held Ja'far's *rahmatullāhi alaih* hand and made him sit next to himself. He told his slave to bring a bottle of perfume. When the bottle was presented, he applied the perfume himself on Ja'far *rahmatullāhi alaih* until he moistened his beard.

Then he bade him farewell and told Rabī' to give him gifts and take him home.

Rabī' *rahmatullāhi alaih* states that when Ja'far *rahmatullāhi alaih* reached home, he (Rabī') followed him. He told Ja'far *rahmatullāhi alaih*, "Before this incident, I have not seen the Khalīfah more angrier than he was. After you came, I saw this strange occurrence which happened in front of you. I was observing the movement of your tongue. Now tell me, what were you reading?"

Ja'far *rahmatullāhi alaih* said, "You are my relative and have done a favour to me. I recited this du'ā,

أَللّٰهُمَّ احْرُسْنِيْ بِعَيْنِكَ الَّتِيْ لاَ تَنَامُ وَبِرُكْنِكَ الَّذِيْ لاَ يُرَامُ وَاغْفِرْلِيْ بِقُدْرَتِكَ عَلَيَّ فَلاَ أَهْلِكُ وَأَنْتَ رَجَائِيْ وَكَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِيْ وَكَمْ مِنْ بَلِيَّةٍ إِبْتَلَيْتَنِيْ بِهَا قَلَّ عِنْدَهَا صَبْرِيْ فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِيْ فَلَمْ يَحْرِمْنِيْ وَيَا مَنْ قَلَّ عِنْدَ بَلاَئِهِ صَبْرِيْ فَلَمْ يَخْذُلْنِيْ وَيَا

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مَنْ رَآنِيْ عَلَي الْخَطَايَا فَلَمْ يَفْضَحْنِيْ يَا ذَا الْمَعْرُوْفِ الَّذِيْ لاَ يَنْقَضِيْ أَبَدًا وَيَا ذَا النِّعَمِ الَّتِيْ لاَ تُحْصَي أَبَدًا أَسْئَلُكَ أَنْ تُصَلِّيَ عَلَي مُحَمَّدٍ وَعَلَي آلِ مُحَمَّدٍ أَبَدًا وَبِكَ أَدْرَأُ فِيْ نَحْرِهِ وَ أَعُوْذُ بِكَ مِنْ شَرِّهِ أَللّٰهُمَّ أَعِنِّيْ عَلَي دِيْنِيْ بِالدُّنْيَا وَعَلَي آخِرَتِيْ بِالتَّقْوَي وَاحْفَظْنِيْ غِبْتُ عَنْهُ وَلاَتَكِلْنِيْ إِلَي نَفْسِيْ فِيْمَا حَضَرْتُهُ يَا مَنْ لاَ تَضُرُّهُ الذُّنُوْبُ وَلاَ تَنْقُصُهُ الْمَغْفِرَةُ إِغْفِرْ لِيْ مَا لاَ يَضُرُّكَ وَأَعْطِنِيْ مَا لاَ يَنْقُصُكَ إِنَّكَ أَنْتَ الْوَهَّابُ أَسْئَلُكَ فَرَجًا قَرِيْبًا وَصَبْرًا جَمِيْلاً وَرِزْقًا وَاسِعًا وَالْعَافِيَةَ مِنْ جَمِيْعِ الْبَلاَءِ وَشُكْرَ الْعَافِيَةِ

"O Allāh protect me with Your eye that never sleeps and with Your protection that is never combated. Forgive me with the power You have over me. I will not perish due to the hope I have in You. How many of Your favours are upon me yet I have been ungrateful. How many problems I experienced yet I was not patient. O the One for whose favours my gratitude is very minimal but yet He did not deprive me. O the Being who tested me and I was impatient, yet He did not disgrace me. O the one who grants immense favours which do not ever terminate, and O the One whose bounties cannot be enumerated, I request You to send blessings upon Muhammad and the family of Muhammad eternally.

I can only combat the oppressor with Your assistance. Only with Your help can I seek refuge from his evil.

O Allāh, make my worldly life an assistant for my religion and by means of piety, assist me for my hereafter. Protect those things of mine from which I am absent. And do not hand me over to myself in protecting those things by which I am present. (You be my protector.)

O the Being who is not harmed by sins, and no decrease occurs in His treasures by forgiving, forgive me for those things which do not harm you, that is, sins. And grant me those things which do not decrease Your treasures, that is, forgiveness. You are undoubtedly the Giver in abundance. I seek comfort in You for an immediate release, patience, abundant sustenance and freedom from all calamities. In comfort also, I seek the ability to thank You for it."

Narration No. 66

Waddāh Ibn Khaithamah states that Úmar Ibn Àbdil Àzīz *rahmatullāhi alaih* ordered him to release all prisoners. Waddāh released all except Yazīd Ibn Abī Muslim. When he was eventually released, he took an oath that he would kill Waddāh.

Subsequently, Waddāh travelled to Africa for some work. He suddenly received the news that Yazīd was also there. Waddāh fled out of fear but Yazīd sent some men after him. Waddāh was captured. When Waddāh was brought before him, he asked whether it was Waddāh to confirm his identity. Waddāh replied in the affirmative. Yazīd commented that he supplicated abundantly to Allāh to capture Waddāh who also said that he supplicated

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profusely to be saved from Yazīd's evil.

Yazīd said, "By Allāh, Allāh has not granted you sanctuary and I will most certainly kill you. By Allāh, I will definitely kill you. Even if the angel of death has to come and compete with me, I will murder you before your soul is removed. Bring my sword and the mat on which a criminal is executed."

The mat was laid out and Waddāh's hands and feet were bound. The executioner stood over his head with his sword unsheathed. However, it was time for salāh and Yazīd left Waddāh and departed to perform salāh. When he prostrated, the swords of the army terminated his life. A man went to Waddāh and released him.

In another narration, it is mentioned that Waddāh supplicated to Allāh ﷻ to finish off Yazīd before he could blink his eye. Allāh accepted his supplication. Some messengers who had come to him, immediately killed him.

Narration No. 67

A man came to the Sahābī, Abu Ad-Dardā ؓ and asked him for some words of advice. He replied, "Remember Allāh at the time of comfort and He will remember you at the time of difficulty. When you think of the dead, then count yourself among them. When your carnal self desires something, think of its consequence (that it will also eventually perish)."

Narration No. 68

Iryād Ibn Haytham states that Àbdullāh Ibn Ziyād sent his father, Haytham on an errand to Yazīd Ibn Mu'āwiyah. When he reached there, there was a Khārijī in front of Yazīd.

The Khārijī said that he was very unfortunate. Yazīd replied, "Most certainly, and by Allāh, I am undoubtedly going to kill you."

The Khārijī moved his lips a little. Yazīd asked the servant what he was saying. The servant said that he was reciting the couplet,

عَسَي فَرَجٌ يَأْتِيْ بِهِ اللهُ إِنَّهُ   لَهُ كُلَّ يَوْمٍ فِيْ خَلِيْقَتِهِ أَمْرٌ

"Perhaps Allāh may bring some relief because He has a new matter in His creation every day."

Yazīd told two executioners to take him outside and kill him immediately. This conversation was still taking place when Haytham reached. He asked the executioners what the matter was. They told him what had happened. Haytham told them to hold on immediately. Haytham went to Yazīd and addressed him, "O leader of the believers, hand this criminal over to your visitor." Yazīd replied, "Very well, you may do as you please."

Haytham held the Khāirjī's hand and released him. The Khārijī muttered while going away that Yazīd had taken an oath on Allāh's name and Allāh had made him a liar. He wanted to overcome Allāh, may Allāh forbid, but

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Allāh overcame him.

Narration No. 69

Abū Úmar *rahmatullāhi alaih* states that he became frustrated with the oppression of Hajjāj Ibn Yūsuf and fled. One day he was on the roof of a house in Yemen. He heard a person reciting the couplet,

رُبَّمَا تَكْرَهُ النُّفُوْسُ مِنَ الْأَمْرِ   لَهُ فُرْجَةٌ كَحَلِّ الْعِقَالِ

"Sometimes people regard a matter to be a calamity meanwhile it is freedom like the opening of a string."

When he went out of the house, he heard the people saying that Hajjāj had died. He was not sure whether he was happier at being freed or hearing the news of Hajjāj's death.

Narration No. 70

Àbdullāh Ibn Abī Huzail *rahmatullāhi alaih* narrates that the king Bukhte Nasr made two lions fight. Then he had them thrown in a hole. Subsequently he called the Messenger of Allāh, Dāniyāl عليه السلام and threw him on top of them.

However with the power of Allāh, the lions did not even turn towards Dāniyāl عليه السلام. Later, Dāniyāl عليه السلام needed to eat and drink. Allāh ﷻ revealed to Armiyā عليه السلام in Syria to prepare some food for Dāniyāl عليه السلام. Armiyā عليه السلام said, "O Master, I am in Syria and Dāniyāl is in Bābil in Irāq.

(How can I make the food reach him?)" Allāh replied, "Prepare the thing We have commanded you to do. We are going to send such a thing to you, that will transport the food and you to Dāniyāl عليه السلام."

Armiyā عليه السلام prepared the food and according to the promise of Allāh, He conveyed him to the hole in which Dāniyāl عليه السلام was. Dāniyāl عليه السلام asked him who he was. He replied, "I am Armiyā." Dāniyāl عليه السلام asked how he reached there. Armiyā عليه السلام replied that Allāh conveyed him to that place.

Out of ecstasy, Dāniyāl عليه السلام asked him if Allāh ﷻ had actually taken his name. Armiyā replied in the affirmative. Dāniyāl عليه السلام said, "All thanks to Allāh who does not forget those who remember Him. All praises are due to Allāh who does not deprive those who have hope in Him. All praises are due to Allāh who does not hand over to others those who repose their trust in Him. Praise be to Allāh who grants favours to those who do favours. Praise be to Allāh who grants salvation as a reward to those who are patient. Praise be to Allāh who removes our calamities after our uneasiness. Praise be to Allāh whom we have hope in, even after all our plans are finished."

Narration No. 71

Àmbasah Ibn Sa'īd *rahmatullāhi alaih* states that he once went to bid farewell to the famous khalīfah, Úmar Ibn Àbdil Àzīz *rahmatullāhi alaih* who was departing on a journey. When I bid him farewell and began returning, he called me, "O Àmbasah, O Àmbasah, remember death

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often. The benefit of this is that no matter how much of comfort and luxury you have in this world, it will restrain you." (That is, there is a fear of becoming negligent of Allāh ﷻ. This will not occur. The difficulty one was experiencing will finish after a few days and become a cause of the comfort of the hereafter. Hence this difficulty will also seem like comfort.)

Narration No. 72

Ùmar Ibn Àbdil Àzīz's *rahmatullāhi alaih* son, Àbdul Àzīz *rahmatullāhi alaih* says that his father used to say that when you are faced with any worldly problem, remember death. It will make the difficulty easy.

Narration No. 73

Ùyaynah *rahmatullāhi alaih* says that Maslamah Ibn Àbdil Malik *rahmatullāhi alaih* used to say, "The person with the least concern in the hereafter will be the one who had the least worry in the world."

Note:
This refers to a person who, out of his own will, mounts worries and concerns on himself out of greed for the luxury and comfort of this world. He will be in danger in the hereafter. However, if a person is affected by involuntary concerns, this will not be harmful in the hereafter. In fact, the ahādīth promise high stages and no worries and grief for such a person.

Narration No. 74

Āzim Ibn Fadl *rahmatullāhi alaih* says that he asked Zuhair Bābī *rahmatullāhi alaih* what his condition was. He replied, "O Abul Fadl, since you have gone, I have been preoccupied with the journey to the hereafter and moving away from the cold and heat, the calamity and comfort of this world."

Abul Hasan states that Zuhair Bābī *rahmatullāhi alaih* was afflicted by many illnesses. He suffered from hernia, asthma and he lost his eyesight but he bore it all patiently and used to say, "This is only the difficulty of this worldly life. (I am not so concerned about it.) It can do whatever it wants. (As long as the hereafter is safe, there is no grief of this world.)"

Narration No. 75

Sa'īd Ibn Thaubān *rahmatullāhi alaih* states that when Zuhair Bābī *rahmatullāhi alaih* lost his eyesight, he went to visit him. When he began consoling him, Zuhair said, "Do not be grieved. The return of my eyesight is not even equivalent in my view to two cents." (This is due to the fact that a worldly problem is a means of salvation in the hereafter. It is mentioned in a hadīth that Allāh ﷻ said, "The one whose eyesight I take away, I will grant him jannah in replacement for them."

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Narration No. 76

Muhammad Ibn Husain *rahmatullāhi alaih* says that he saw some youngsters annoying an insane person who eventually took refuge in a musjid. He went and sat in a corner of the musjid. When the youth had dispersed, he stood up and began repeatedly reciting,

إذا تضايق أمر فانتظر فرجا   فاصعب الأمر اده الي الفرج

"When any matter becomes a crisis, wait for comfort. Because the more difficult a matter becomes, the closer it becomes to being fulfilled."

Narration No. 77

Husain Ibn Àbdir Rahmān *rahmatullāhi alaih* says that once the minister became annoyed with him and banished him from the city. Husain was extremely grieved. During this period, a travelling companion recited the following couplet to him one night,

أحسن الظن برب عودك

حسنا بالامس سوي أودك

"Have good thoughts about your owner who has made you in a habit of receiving bounties and who reformed your crookedness till yesterday."

ان ربا كان يكفيك الذي

كان بالامس سيكفيك غدا

"The Master who fulfilled all your needs till yesterday, He will do the same tomorrow as well."

When Husain Ibn Àbdir Rahmān *rahmatullāhi alaih* heard these couplets, his grief dissipated and he gave the man who recited them, ten thousand dirhams.

Narration No. 78

Muhammad Ibn Abī Rajā Moulā Banī Hāshim *rahmatullāhi alaih* says that he was once in great distress due to some problem. Coincidentally, he lifted his son's mattress under which he found a piece of paper with the following couplet,

يا صاحب الهم ان الهم منقطع

لا تيأسن كان قد فرج الله

"O the one in grief, undoubtedly grief will terminate.
Do not lose hope. It is as if Allāh has removed the problem."

On seeing this poem, his grief disappeared and the problem he was experiencing also went away after a few days.

Narration No. 79

A person narrates that he was once in great sorrow and this agonized him. One night when he slept, he saw a dream in which a person was saying,

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كن للمكاره بالعزاء مقطعا
فلكل يوم لا ترى ما يكره

"Become a person who repels problems with patience because there will not be such a day in which you do not see something undesirable."

ولربما ابتسم الوقور من الأذى
وضميره من حره يتأوه

"Sometimes a dignified person smiles at a problem whereas his heart is groaning due to the heat of the calamity."

He learnt these couplets. When he woke up from his sleep, these very verses were on his tongue. Not long thereafter, Allāh ﷻ alleviated his problem.

Narration No. 80

Yazīd Ibn Àbdil Malik appointed Àmr Ibn Hubairah as the governor of Iraq. When Yazīd passed away, Hishām became the ruler. Àmr said that now Hishām would no more keep him as the governor of Iraq but would either appoint Sa'īd Jarshī or Khālid Ibn Àbdullāh Qasrī. If the latter was to be appointed, that would be a real problem.

Coincidentally, Hishām appointed Khālid as the governor. Àmr Ibn Hubairah was performing wuḏū for ṣalāh and placing his turban properly when someone informed him that Khālid was arriving as the governor.

As soon as Khālid arrived, he arrested Àmr Ibn Hubairah, made him wear coarse clothing and imprisoned him. Àmr Ibn Hubairah began reciting the verse,

لا اله الا انت سبحانك اني كنت من الظالمين

continuously. When the people heard him reciting this verse, they commented that the time for his release was very near. Consequently, Àmr's relatives reached Wāsit and rented a house close to the prison. They began digging a tunnel from the house to the prison and another tunnel from the house to the outskirts of the city. When both the tunnels were ready, they went via the tunnel at night towards the prison and reached Àmr. First they took him to the house and from there beyond the walls of the city. They had previously arranged for some fast horses to wait there. They mounted the horses and immediately disappeared.

When Khālid was informed in the morning, he immediately sent Sa'īd Jarshī in pursuit. Sa'īd found him when he had already crossed the Euphrates. He was forced to leave him alone. With the blessings of the verse, Àmr safely reached home.
Hāzim, the freed slave of Àmr states that he was with his master during this incident. When they escaped from Khālid and reached Damascus, it was the time of Ìshā. They first met Maslamah Ibn Àbdil Malik. He granted them refuge. Maslamah performed the Fajr Salāh behind Hishām Ibn Àbdil Malik. After salāh, he went to Hishām who told him it seems as if Àmr Ibn Hubairah spent the night with him.
Maslamah replied, "That is correct, Amīrul Mu'minīn, hand over his life to me as a gift."

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Hishām said, "I have gifted his life to you. Do as you please."

Narration No. 81

Tūbah Àmbarī *rahmatullāhi alaih* says that Yūsuf Ibn Úmar forced him to do some work. On his return, Yūsuf imprisoned him. Tūbah remained in prison for a long time until he became old. There remained not a single strand of black hair on his head. One day he saw a person in white clothing coming to him in a dream. The stranger said, "O Tūbah, your incarceration has become too long." Tūbah agreed with him. He told Tūbah to recite the du'ā,

أَسْأَلُ اللهَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ

"I seek forgiveness from Allāh for my sins and I seek comfort from all problems in the world and the hereafter."

He recited this du'ā three times in his dream. Thereafter he awoke from his sleep and told the servant to bring a pen, ink, paper and a lamp for him. He wrote down the du'ā. He then performed some salāh. He continued reciting the du'ā till the Fajr Salāh. When he performed the Fajr Salāh, the prison warder came and knocked on the door. When the door was opened, he asked for Tūbah Ambarī. The people pointed in his direction. Some of the warders took him in that condition to Yūsuf with his hands and feet bound. Yūsuf said, "O Tūbah, we have prolonged your imprisonment." Tūbah nodded in agreement. Yūsuf then passed the order that he be released.

Tūbah taught this du'ā to another prisoner who was also shortly released due to its blessings.

Narration No. 82

Àbdullāh Ibn Hishām Dhimārī *rahmatullāhi alaih* says once some people dug a grave in which they found a stone. The following verses were inscribed on the stone,

اصبر لدهر نال منك فهكذا مضت الدهور

Be patient on whatever problems the time afflicts you with, because time passes in this way.

فرح وحزن مرة لا الحزن دام ولا السرور

Joy and sorrow is for a little while
Neither does grief last for long nor happiness.

وآخر دعوانا أن الحمد لله رب العالمين الحمد لله الذي بعزته
وجلاله تتم الصالحات

The End

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A Summary of all the Du'ās

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْمِ

سُبْحَانَ مُسْتَخْرِجَ الدُّعَاءِ بِالْبَلاَءِ سُبْحَانَ مُسْتَخْرِجَ الشُّكْرِ بَالرَّخَاءِ

اَللّٰهُمَّ لاَ اِلَهَ اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

يَا ذَا الْمَعْرُوْفِ الَّذِيْ لاَ يَنْقَطِعُ أَبَدًا وَلاَ يُحْصِيْهِ غَيْرُهُ

أَللّٰهُمَّ يَا شَاهِدًا غَيْرَ غَائِبٍ وَيَا قَرِيْبًا غَيْرَ بَعِيْدٍ وَيَا غَالِبًا غَيْرَ مَغْلُوْبٍ إِجْعَلْ لِيْ مِنْ أَمْرِيْ فَرَجًا وَمَخْرَجًا وَارْزُقْنِيْ مِنْ حَيْثُ لاَ أَحْتَسِبُ

أَللّٰهُمَّ اجْعَلْ لِيْ مِنْ كُلِّ مَا أَهَمَّنِيْ وَكَرَبَنِيْ مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِيْ فَرَجًا وَمَخْرَجًا وَاغْفِرْ لِيْ ذُنُوْبِيْ وَثَبِّتْ رَجَائَكَ فِيْ قَلْبِيْ وَاقْطَعْهُ عَمَّنْ سِوَاكَ حَتَّي لاَ يَكُوْنَ لِيْ رَجَاءٌ إِلاَّ إِيَّاكَ

أَللّٰهُمَّ أَشْكُوْ إِلَيْكَ مَا لَقِيْتُ مِنْ وُدِّيْ وَ عَدُوِّيْ أَمَّا وُدِّيْ

فَبَاعُوْنِيْ وَأَخَذُوْا ثَمَنِيْ وَأَمَّا عَدُوِّيْ فَسَجَنَنِيْ أَللّٰهُمَّ فَاجْعَلْ لِيْ فَرَجًا وَمَخْرَجًا

يَا كَثِيْرَ الْخَيْرِ وَيَا دَائِمَ الْمَعْرُوْفِ

لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيْمُ الْكَرِيْمُ لاَ إِلَهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيْمُ لاَ إِلَهَ إِلاَّ اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ وَتَبَارَكَ اللهُ رَبُّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

اَللهُ اَللهُ رَبِّيْ لاَ شَرِيْكَ لَهُ

أَللّٰهُمَّ إِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِيْ فِيْ يَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَائُكَ أَسْئَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِيْ كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيْمَ رَبِيْعَ قَلْبِيْ وَجَلاَءَ حُزْنِيْ وَذَهَابَ هَمِّيْ

يَا مَنْ لاَ يَعْلَمُ كَيْفَ هُوَ إِلاَّ هُوَ يَا مَنْ لاَ يَعْرِفُ قُدْرَتَهُ إِلاَّ هُوَ

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فَرِّجْ عَنِّيْ مَا أَنَا فِيْهِ

اَللّٰهُمَّ إِنَّكَ تَعْلَمُ أَنِّيْ عَلِي إِسَاءَتِيْ وَظُلْمِيْ وَإِسْرَافِيْ إِنِّيْ لَمْ أَجْعَلْ لَكَ وَلَدًا وَلاَ نِدًّا وَلاَ صَاحِبَةً وَلاَ كُفْرًا فَإِنْ تُعَذِّبْ فَعَبْدُكَ وَإِنْ تَغْفِرْ فَإِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ يَا مَنْ لاَ يَغْلِطُهُ الْمَسَائِلُ وَيَا مَنْ لاَ يَشْغُلُهُ سَمْعٌ عَنْ سَمْعٍ وَ يَا مَنْ لاَ يُبْرِمُهُ الْحَاجُّ الْمُصْلِحُوْنَ أَنْ تَجْعَلَ فِيْ سَاعَتِيْ هَذِهِ فَرَجًا وَمَخْرَجًا مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لاَ أَحْتَسِبُ وَمِنْ حَيْثُ أَعْلَمُ وَ مِنْ حَيْثُ لاَ أَعْلَمُ وَ مِنْ حَيْثُ أَرْجُوْ وَ مِنْ حَيْثُ لاَ أَرْجُوْ وَخُذْ لِيْ بِقَلْبِ عَبْدِكَ الْحَجَّاجِ وَسَمْعِهِ وَ بَصَرِهِ وَلِسَانِهِ وَيَدِهِ وَرِجْلِهِ حَتَّي تُخْرِجَنِيْ فِيْ سَاعَتِيْ هَذِهِ فَإِنَّ قَلْبَهُ وَنَاصِيَتَهُ فِيْ يَدِكَ أَيْ رَبِّ أَيْ رَبِّ

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ سُبْحَانَ اللهِ وَبِحَمْدِهِ

يَا مَنْ يَكْتَفِيْ مِنْ خَلْقِهِ جَمِيْعًا وَلاَ يَكْتَفِيْ مِنْهُ أَحَدٌ مِنْ خَلْقِهِ يَا أَحَدَ مَنْ لاَ أَحَدَ لَهُ إِنْقَطَعَ الرَّجَاءُ إِلاَّ مِنْكَ أَغِثْنِيْ أَغِثْنِيْ

يَا عَزِيْزُ يَا حَمِيْدُ يَا ذَا الْعَرْشِ الْمَجِيْدُ إِصْرِفْ عَنِّيْ شَرَّ كُلِّ جَبَّارٍ عَنِيْدٍ

أَشْهَدُ أَنَّ كُلَّ مَعْبُوْدٍ دُوْنَ عَرْشِكَ إِلَي قَرَارِ الْأَرْضِيْنَ بَاطِلٌ غَيْرَ وَجْهِكَ الْكَرِيْمِ قَدْ تَرَي مَا أَنَا فِيْهِ فَفَرِّجْ عَنِّيْ

تَوَكَّلْتُ عَلَي الْحَيِّ الَّذِيْ لاَ يَمُوْتُ وَالْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا

يَا كَائِنَ قَبْلَ كُلِّ شَيْءٍ وَيَكُوْنُ قَبْلَ كُلِّ شَيْءٍ وَ كَائِنٌ بَعْدَ كُلِّ شَيْءٍ إِفْعَلْ لِيْ كَذَا وَكَذَا

كهيعص يَا نُوْرُ يَا قُدُّوْسُ يَا حَيُّ يَا رَحْمَانُ

لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

عُبَيْدُكَ بِفِنَائِكَ مِسْكِيْنُكَ بِفِنَائِكَ فَقِيْرُكَ بِفِنَائِكَ سَائِلُكَ بِفِنَائِكَ

كُنْتَ وَتَكُوْنُ وَأَنْتَ حَيٌّ لاَ تَمُوْتُ تَنَامُ الْعُيُوْنُ وَتَنْكَدِرُ النُّجُوْمُ وَأَنْتَ حَيٌّ قَيُّوْمٌ وَلاَتَأْخُذُكَ سِنَةٌ وَلاَ نَوْمٌ يَا حَيُّ يَا قَيُّوْمُ

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أَللّٰهُمَّ إِنَّ ذُنُوْبِيْ لَمْ تَبْقَ لِيْ إِلاَّ وَجْهَ عَفْوِكَ وَقَدْ قَدَّمْتُ آلَةَ الْحِرْمَانِ بَيْنَ يَدَيَّ فَأَنَا أَسْئَلُكَ بِمَا لاَ أَسْتَحِقُّهُ وَأَدْعُوْكَ بِمَا لاَ أَسْتَوْجِبُهُ وَأَتَضَرَّعُ إِلَيْكَ بِمَا لاَ أَسْتَهِلُّهُ فَلَنْ يَخْفِي عَلَيْكَ حَالِيْ وَإِنْ خَفِيَ عَلَي النَّاسِ كُنْهُ مَعْرِفَةِ أَمْرِيْ أَللّٰهُمَّ إِنْ كَانَ رِزْقِيْ مِنَ السَّمَاءِ فَأَهْبِطْهُ وَإِنْ كَانَ فِي الْأَرْضِ فَأَظْهِرْهُ وَإِنْ كَانَ بَعِيْدًا فَقَرِّبْهُ وَإِنْ كَانَ قَرِيْبًا فَيَسِّرْهُ وَإِنْ كَانَ قَلِيْلاً فَكَثِّرْهُ وَبَارِكْ لِيْ فِيْهِ

أَللّٰهُمَّ رَبَّ إِبْرَاهِيْمَ وَإِسْمَاعِيْلَ وَ إِسْحَاقَ وَيَعْقُوْبَ وَرَبَّ جِبْرِيْلَ وَ مِيْكَائِيْلَ وَ إِسْرَافِيْلَ وَ مُنَزِّلَ التَّوْرَاةِ وَالْإِنْجِيْلِ وَ الزَّبُوْرِ وَالْقُرْآنِ الْعَظِيْمِ إِدْرَأْ عَنِّيْ شَرَّ زِيَاد

يَا وَلِيَّ نِعْمَتِيْ وَيَا صَاحِبِيْ فِيْ وَحْدَتِيْ وَعُدَّتِيْ فِيْ كُرْبَتِيْ

أَللّٰهُمَّ احْرُسْنِيْ بِعَيْنِكَ الَّتِيْ لاَ تَنَامُ وَبِرُكْنِكَ الَّذِيْ لاَ يُرَامُ وَاغْفِرْلِيْ بِقُدْرَتِكَ عَلَيَّ فَلاَ أَهْلِكُ وَأَنْتَ رَجَائِيْ وَكَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِيْ وَكَمْ مِنْ بَلِيَّةٍ إِبْتَلَيْتَنِيْ بِهَا قَلَّ عِنْدَهَا صَبْرِيْ فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِه شُكْرِيْ فَلَمْ يَحْرِمْنِيْ وَيَا مَنْ قَلَّ عِنْدَ بَلاَئِهِ صَبْرِيْ فَلَمْ يَخْذُلْنِيْ وَيَا

مَنْ رَآنِيْ عَلَي الْخَطَايَا فَلَمْ يَفْضَحْنِيْ يَا ذَا الْمَعْرُوْفِ الَّذِيْ لاَ يَنْقَضِيْ أَبَدًا وَيَا ذَا النِّعَمِ الَّتِيْ لاَ تُحْصَي أَبَدًا أَسْئَلُكَ أَنْ تُصَلِّيَ عَلَي مُحَمَّدٍ وَعَلَي آلِ مُحَمَّدٍ أَبَدًا وَبِكَ أَدْرَأُ فِيْ نَحْرِهِ وَ أَعُوْذُ بِكَ مِنْ شَرِّهِ أَللّٰهُمَّ أَعِنِّيْ عَلَي دِيْنِيْ بِالدُّنْيَا وَعَلَي آخِرَتِيْ بِالتَّقْوَي وَاحْفَظْنِيْ غِبْتُ عَنْهُ وَلاَتَكِلْنِيْ إِلَي نَفْسِيْ فِيْمَا حَضَرْتُهُ يَا مَنْ لاَ تَضُرُّهُ الذُّنُوْبُ وَلاَ تَنْقُصُهُ الْمَغْفِرَةُ إِغْفِرْ لِيْ مَا لاَ يَضُرُّكَ وَأَعْطِنِيْ مَا لاَ يَنْقُصُكَ إِنَّكَ أَنْتَ الْوَهَّابُ أَسْئَلُكَ فَرَجًا قَرِيْبًا وَصَبْرًا جَمِيْلاً وَرِزْقًا وَاسِعًا وَالْعَافِيَةَ مِنْ جَمِيْعِ الْبَلاَءِ وَشُكْرَ الْعَافِيَةِ

عَسَي فَرَجٌ يَأْتِي بِهِ اللهُ إِنَّهُ   لَهُ كُلَّ يَوْمٍ فِيْ خَلِيْقَتِهِ أَمْرٌ

رُبَمَا تَكْرَهُ النُّفُوْسُ مِنَ الْأَمْرِ   لَهُ فُرْجَةٌ كَحَلِّ الْعِقَالِ

أَسْأَلُ اللهَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ

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1. The Book of Beliefs
2. Is Taraweeh 20 Rakâts?
3. The Gift of Nikah
4. One Minute Madrasah
5. Guidance for a Muslim Wife
6. Muslim Youth and Western Education Systems
7. The Straight Path – Part 2
8. Assistance and Victory
9. Virtues of Arabic
10. Stories of the Messengers – Part 1
11. Stories of the Messengers – Part 2
12. Stories of the Messengers – Part 3
13. Stories of the Messengers – Part 4
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36. The Fruits of Seeking Forgiveness
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39. Protection from Sin
40. The Purpose of Life
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42. Imâm Bukhârî
43. Basic Islamic Beliefs
44. Guide to Madrasah Arabia Islamia
45. Prospectus - Madrasah Arabia Islamia
46. Propaganda Against Islamic Institutes
47. Unity of the Ummah
48. Al-Ma'thûrât – Du'âs to be Read Daily
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50. The Virtues Of The Ahle-Bayt
51. The Blessings of Sûrah Sajdah and Mulk
52. The Martyr of Karbala
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54. Two Defenders of Truth
55. From the Treasures of Arabic Morphology
56. The Islamic Perspective of Bay'at
57. The Islamic Perspective of Visions
59. The Islamic Perspective of Inspirations

٦٠ مزاد الصالحين لزاد الطالبين

٦١ مورد الطالبين من رياض الصالحين

٦٢ أزهار الراغبين في رياض الصالحين

٦٣ الخطبات المنبرية

٦٤ الطرق الواضحة الي الكتب النافعة

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Note

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